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A Generall Cry:

For The

KING

To come sit with his

PARLIAMENT

In His

Former Splendor, Honour, and Royall Majesty; or the Kingdom is undon, &c.

Gen: 49. 9. 10.

Iudah is a Lyons Whelp, from the Prey, and as an old Lyon: who shall rouse him up: the Septer shall not depart from Iudah, nor a Law-giver from between his feet.

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A generall Cry: for the King to come sit with his Parliament in his former Splendor, &c.

THe generall Cry hath been a Personall Treaty, and is now a-aking, aking, The King must come home to sit with his Parliament in his former Splendor, Honour, and Majesty, or the Kingdom is undone, His Person is no wayes lyable to Justice, for he is the Lords Anointed, His Person is Sacred, the Kings of Izrael were so, they were immediately set up by God, and he only hath power to pull them down; It is granted that the Kings of Izrael were tipes of our Lord Jesus, the King of the Church, and in that respect were only Anointed, and Sacred; but not as his Anointed ones, whom Jesus Christ hath made Kings and Priests (or Princes) unto God, and his Father, *Rev.* 1. 6. concerning whom God saith, he reproved Kings for their sakes, saying, touch not mine Anointed, nor do my Prophets no harme: Nay Kings shall be given for them, and these Kings of the Gentiles, were immediately constituted & set up by the people. And thus the Kings of *England* have received their ancient Splendor, Honour, and royall Majesty, and have been interressed, entrusted, and absolutely authorized, and impowered, with the execution of Law, both for their own, and the publike good, and safety of the people, that all being regulated, and protected, might be every one contented with their own propriety, and right, the Person of the King being subject to Law, and all his actions ruled by it. Thus the Kings Prerogative is the bounds of liberty, and the peoples obedience declares their allegiance, they may not contest one against another. The Kings power doth not extend to act any thing contrary to Law, nor hath he power to make Lawes, that hath been alwayes reserved unto the people, as their principall Prerogative, inherently in themselves, & the only meanes for the publike good, and safety of each, & every of them; but wholly committed at all times unto their grand Trustees. Next under God, the high Court of Parliament, the heads of their Tribes, the Kingdom representative, persons chosen from among themselves, who should be of singuler wisdom, and integrity, *Exod* 18. 21. such as fear God, men of truth, hating covetuousnesse, and well acquainted with the peoples necessities, that they may thereby be able to make good, and sutable Lawes, for the good and relief, of all and every one, the King by his Office, and

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his Oath being only bound to confirme and maintain, all those Lawes so made, in a Parliamentary way, for the publike good and safety of the people, this is the supream rule, all Lawes are derived from hence as their Fountain, and end in this as their proper Center. All Actions that oppose this rule are against Law, and the eminency of the person so acting, agravates the offence, and declares the fowlnesse of the Rebellion and treason, nor ought any such to be protected in life, limb, or Estate; but whosoever shall any wayes contrive or endeavour to subvert the fundamentall Law of the Land, by acting in an arbitrary and destructive course, shall suffer for it as the highest Treason, because tis against the publike good and safety of the people: this was the Earl of *Straffords*, and *William Land* Arch Bishop of *Canterbury* their Case, who were adjudged, condemned, and executed for it. But it is well known, that the King hath done far worse then they did, not only endeavoring, but with a high hand practising the subvertion of the fundamentall Lawes of the Land, and the destruction of the Kingdom, not only for many years together in the times of peace; but at last by setting up his Standard, and proclaiming open Warre upon his Parliament, invading the Kingdom and people, & fighting against them so long as he was able, persisting in full opposition to the Parliaments humble suits, and Declarations made unto him, shewing the manifest danger he would expose his person and people unto, when he should so do, and that therefore they were bound in duty and Conscience to defend the Kingdoms, against him and all his wicked Councellers and adherents, most trayterous proceedings against their lives, Estates, and liberties, whensoever he should make Warre upon the Parliament, who proposed no other end unto themselves, but the care of his Kingdoms, and the performance of their duty and loyalty to his person, (and therefore) that whensoever the King maketh Warre upon the Parl. it is a breach of the trust reposed in him, by his people, contrary to his Oath, and tending to the dissolution of this Government, that whosoever shall serve and assist him in such Warre, are Traytors by the fundamentall Lawes of this Kingdom, and have been so adjudged by two Acts of Parl. and ought to suffer as Traytors, (Parl. Declara. 20. *May* 1642.) 11. *Rich.* 2. 1. *Hen.* 4. And yet the King did proceede in seting up his Standard, and waging an open Warre upon the Parl. and against all his good and loyall Subjects, contrary to his Oath and duty, not regarding their publike good and safety, and thereby put them out of his protection, and dissolved their allegiance to him. And this may be one reason the right Honourable, Sir *Thomas*, now Lord *Fairfax*, his Excellency, and the now Army took their Commissions only for the defence of the Kingdom and Parl. and have done most righteously in it, God sealing unto it, by his blessing, in giving them extraordinary, and unheard of successe, to the subduing of all those traytorous forces, and captivating the

King, so that we see by the Parl. Declarations, and the Kings practices compared, that the King is wholly elapsed in his Splendor, Dignity, Honour, and Majesty, and stands guilty of all the precious blood shed in these 3. Kingdoms, besides all the rapine, and ruines, of milions of people, now providencially confessed by him, in his signing the preamble & the first Proposition, fully justifying the Parliament, of performing thir duty, in all their proceedings, in defence, & for the safety and preservation of the Kingdom and people, and hath made himself culpable in the eye of the whole world; surely then it is but a foolish thing to think he shall ever be granted a negative Vote, that were to take away the priviledge of Parl. for making any Lawes, but such as the King wills, be they never so usefull for the people. And to grant him the Militia were to arm him with power to wreake, his wrath upon all that have opposed the pernitious courses of him and his adherents, & to exclude the Parl. and people in the future, from all meanes of defence, when their enemies shall invade them in their rights; what reason is there then that the Parl. shall protect the King from Justice, and bring him home to sit among themselves, seeing he hath rejected their wholsome advice and Councell, humbly offered unto him in due time, even as *Sihon* King of the *Amorites*, rejected the Councell, and Messengers of *Jeptha*, and *Israel*, humbly offered unto him, he not regarding them; but dissolving all amity with them, did fight against them to the losse of his life and Kingdoms. Our King being much more bound in duty for the publike good and safety of his Parl. and people, (then *Sihon* was to *Jeptha* and *Israel*) yet dissolving all bonds of duty, he perpetrated an unjust and wicked Warre, to the incredible destruction of his most faithfull people, & quite contrary to his many Oaths, and protestations made to the contrary. Nor hath he ever manifested any signe of repentance by setting against his wicked Councellours, and adherents, desiring they may be brought to condigne punishment, nor shewing any grief for his great offence committed against the Majesty of God in thus setting against the publike good and safety of the Kingdoms and people. Again, what reason of his former liberty to sit and act with the Parl. he being at their dispose, is this the way to secure themselves and the people (who have alwayes stuck to them, and suffered with them) from all future dangers, will not a poysoned Fountain corrupt every stream, and rivellet it can have accesse unto, if it be not cut of. Again, if you say he is their Father, and Husband, and they are his wife and Children, with whom he ought to have cohabitation, and Communion, as the only meanes to cure all distempers in the Kingdom: Argue rightly, the Husband hath adultrated his bed, and spent his strength, with harlots and strangers, having exposed himself by a loathsome and poysonous sicknesse unto death, the Father hath murthered a multitude of his best Children, and would gladly kill the rest, being a prisoner

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for it, is it therefore fit he should have cohabitation, and Communion with them. Can this be the only meanes, to cure all distempers in the Kingdom, especially now he hath dissolved his interest of a Father, and Husband, almost to this great Families destruction, but irreparable losse

Again, consider with what expence of blood, losse of friends, Estates, and hardship, the faithfull of the Land, have by Gods singuler goodnesse unto them, at last overcome Giants of difficulties, and now being at some rest, quietly possessing and enjoying their lives, liberties, Estates, and Lawes, anciently and naturally inherent in themselves, & now theirs by right of Conquest also. How can they now surrender themselves, and all they enjoy, (in a most slavish manner) unto their conquered enemy and prisoner, that he may possess all as his own, and rule them at his pleasure and will. You know that *Jeptha* and *Israell* would not part with that right which God had possest them of, not full 300. years, unto their then enemy, but not conquered prisoner, the King of *Amon*, and yet it was not theirs, but the *Amorites*, by originall right, they only wan it, and did weare it by the Sword, and Gods goodnesse to them. *Judg.* 11. 19. 20. &c.

Again, consider how the Kings personall presence with his Parliament can produce personall unity, seeing the Lord hath said, *the soul that sinneth, it shall dye, Ezek.* 18. 20. by this means they may bring not only his sin, but all Gods righteous Judgments belonging to the King upon their own heads; for thus saith the Lord, because thou hast let go out of thy hand a man whom I appointed to utter destruction: therefore thy life shall go for his life, and thy people for his people. 1 *King.* 20. 24. May not God most justly say this unto the Parliament, if they let him go free.

Again, the eminency of the Kings person, and sin, doth no wayes exteruate but agravate his judgment, and makes him succesles, it was *Conjas* Case. *As I live saith the Lord, though Conja the Son of Iehojakim, King of Juda, were the Signet upon my right hand, yet will I pluck him thence, Ier.* 22. 24. 30. read the place. And again, *Write him a man that shall not prosper all his dayes.* Will it not then agravate the Parliaments Judgment, and make them succesles, if they make themselves partakers of his sin, in not executing Judgment. But we hope better things.

Again, is not the Parliament very sencible of Gods righteous hand, in blasting all the Kings designes when hatched, and his Councells, though laid as low as Hell, delivering his person into their hand, and will they not execute Judgment upon him: that Gods blessing may be continued upon the Kingdom, with them and their posterity, and will they not expell from their fellowship in both Houses, all such as they can discover, to have undermined their proceedings, and to have been under-hand friends to the King, that they

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may be able to act freely for the Kingdoms, in Judgment and righteousneſſe, without interruption, or oppoſition of the wicked. Wiſdom is better then weapons of Warre, but one ſinner deſtroyeth much good. *Eccleſ.* 9. 18. How much more may many Achans among them deſtroy 3. Kingdoms (which God forbid) if Law, Juſtice, and Judgment, be not executed.

Again, let the King in his perſon be where he will, have not the Parl. the King Authoritively with them, in his royal Power, Office, & Capacity, to maintain Law, and execute Juſtice upon the wicked. they have his Sword, his Scepter, and his Seal, that they may do juſtly, love mercy, and walk humbly with their God. *Mica* 6. 8. And is it not in this ſence, the King cannot deceive, nor be deceived, never dyes, can neither do, nor take wrong, and is it not in this ſence, we have fought for the King and Parl. though the King was in perſonall oppoſition to both, what neceſſity is there then that he muſt ſit in perſon with the Parliament. We know, that neither policy, open Warre, Treachery, great and ſmall Guns, all kinds of practices, and Councells, with Pikes, Swords, &c. could formerly reach them, in many years, yet now more privately ſhort daggers can, or may do it, ſuddenly, ſurely, and is it not the time of the perſonall Treaty? this perſonall treachery hath been perpetrated, in a moſt butcherly, and bloody manner, upon Col. *Rainsborough*, a principall Heroy, & faithfull Member of their own Houſe, and Servant to the Kingdom, Did ever any Treaty, end without Treaſon, acted by the Kings party. Did ever any man thus periſh, being at reſt in his quarters, and in the midſt of your own forces; for whom let every faithfull one lament, as *David* did for *Abner*, ſaying, how dyed he as fooſe, his hands were not bound, nor his feet put in fetters, (there was no cauſe for that, he was no Delinquent, nor conquerred priſoner) (he fell) as a man falleth before (Children of iniquity) wicked men; and is there not a conſpiracy, (in the midſt of us, againſt all the moſt active men in both Houſes, and the Army, who if now diſſolved the Kingdom is ruined, & may you not all fall, if you do not timely Juſtice, upon your, & Gods enemies; the chiefeſt & fateſt of them. Ought *Agag*, to be ſpared; if you would have your ſelves & the Kingdom ſure ſetled, & ſecured from deſtructiō by their enemies, read) 1 *Chron.* 10. 13. compared with 1 *Sam.* 15. 9. &c. and 22. 23.

But to conclude, though many have added unto all their ſins, this evill to aſk them a King, (not one as *Saul* was then, without blemiſh, when firſt appointed of God to ſatiſfie their vain deſires, they truſting in a King more then in God.) But one worſe then Rebellious *Saul*, when Afterwards corrupted, ſtayned, and rejected of God; for his tranſgreſſion was only in ſparing Gods enemies, which may poſſible be the Parliaments ſin and confuſion, if they be not zealous and faithfull unto the Lord; which God forbid, but the Kings tranſgreſſion is in deſtroying and outing of the Lords deare friends, hath ſt

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borne, his peculiar Treasure and Jewells, those that are so tender to him, that he that toucheth them, toucheth the apple of his eye, God hath reproved Kings for their sakes, saying, touch not mine Anointed, nor do my Prophets no harm, *Iohn* 15. *Exod.* 4. 22, & 19. 5 *Zec.* 28, *Psal.* 105. 14. 15. here then you see therefore the greatnesse of the Kings sin, and sutable is their sin who ask such a King, and this, even this sin, have they added unto all their sins, as if that God had said, there is none of all your sins like unto this sin, it is a seminary of sins, and hath its wombe full of the greatest sins, and Judgments conceived in it, and to be brought forth together, and although there be many that have done all this wickednesse, and turned aside after vain things, yet know that the Lord hath promised, for their encouragement and comfort, that he will not forsake his people for his great names sake, because it hath pleased the Lord to make you his people: Only fear the Lord, and serve him in truth, withall your heart; for consider how great things he hath done for you, 1 *Sam.* 12. 22. 24. Had ever any Parliament the like experience of Gods goodnesse; and is it not, that you may settle and secure every one in their rights, priviledges, lives, and liberties, that they may live a peaceable and godly life, under you, being freed from all Tyrants, and oppressors hands, is not Gods glory, in the publike good and safety of the people, your principall ayme and intereſt, that all things may be reformed according to Gods Word, we beseech you then, set that pattern before you, without any fear or amazement; for he hath said, I will never leave thee nor forsake thee, *Iosua* 1. 5. so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me, *Heb.* 13. 6. Now if any of you will not walk in Gods way and Councel, according to the plain truth, sincerely set forth unto you; but if we shall still do wickedly, ye shall be consumed, both ye and your King. *Sam:* 12, *ult.*

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